



*by Shaykh-ul-Ḥadīth Ḥaḍrat Mawlānā Muhammad Saleem Dhorat ḥafīzahullāh*

**This series of articles about Hāfīz Patel ṣāḥib ﷺ was written by the Shaykh in the weeks after his demise, but due to his busy schedule and ill-health, he was unable to finalise it. For everything there is a time decreed by Allāh ﷻ, and so it is being published now. It is the desire of the Shaykh that readers learn from the blessed life of this luminary and try to adopt many of his good qualities.**

It is the practice of Allāh ﷻ that in every era, He creates amongst us such individuals who are a beacon of light for all. They are blessed with such qualities, that those fortunate to spend time with them are left in astonishment. Their character is naturally one of extreme aspiration, determination and ambition; all of which does not waver when faced with difficulties and trials; which does not weaken with the passing of time; nor does it diminish in the slightest from its peak. Such individuals persevere and persist in the pursuit of their goals and their steadfastness and determination is an inspiration for both the young and old. One such blessed individual was Hāfīz Muḥammad Patel ṣāḥib ﷺ, the Amīr of the Da‘wah and Tablīgh movement in the UK and Europe.

Born in 1926, in a small village by the name of Manekpore Takoli, Gujarat, India; Hāfīz ṣāḥib ﷺ spent the first twenty-one years of his life there and memorised the Glorious Qur’ān in his childhood. Upon the birth of Pakistan in 1947, he migrated and settled in Karachi. He was an average person leading an ordinary life, yet his natural disposition of high aspiration and the decreed destiny of becoming a source of guidance for many was to soon transpire. It was in Karachi that he accepted the invitation to spend three days with the Tablīgh Jamā‘ah, and this was the moment which kindled the sparks of concern and worry for the Ummah, which went on to engulf his life and remained so profound in Hāfīz ṣāḥib ﷺ till he breathed his last.

### **Migration to England**

Hāfīz ṣāḥib ﷺ migrated to England in 1962 at the age of 36. He settled in Nuneaton in Warwickshire and began working in a factory. Like others, Hāfīz ṣāḥib ﷺ had migrated from the sub-continent for a better life. In those days, Masājid were seldom to be found and non-Muslim employers were unfamiliar with Islām and its teachings, therefore it was difficult to get leave to fulfil religious obligations, even for Jumu‘ah Ṣalāh. Such conditions meant it was a great challenge for people to remain steadfast on their religious duties. As the obligation of Jumu‘ah Ṣalāh is an extremely important devotion, Hafiz ṣāḥib ﷺ used to make brief absences on Friday afternoons which caused

issues at work. Eventually he left his job solely for the fact that he was unable to offer Jumu‘ah Ṣalāh.

### Relocation to Dewsbury

Ḥāfīz ṣāḥib ﷺ moved to Dewsbury in 1964 and began teaching in a Madrasah on Wharf St, Saville Town, which was being run at the residence of brother ‘Abdullāh Patel. After two years, a house was bought on Saville Grove with the intention of establishing a Masjid and a Madrasah. Thereafter, Ḥāfīz ṣāḥib ﷺ took up the role of imām and teacher there. This Masjid remained the centre for the Tablīgh Jamā‘ah for a number of years, until the construction of the current Markaz on South Street in 1978, under the supervision of Ḥāfīz ṣāḥib ﷺ.

### Dedication to Tablīgh

Ḥāfīz ṣāḥib ﷺ had acquired a connection with the Tablīgh Jamā‘ah from when he was residing in Pakistan. He was a passionate advocate of the work and sincerely wished that the work would flourish so that people can come closer to Dīn. One of the greatest attributes Ḥāfīz ṣāḥib ﷺ acquired from the Tablīgh Jamā‘ah, was his sincere worry and concern for the Ummah. He relentlessly strived and endeavoured to bring as many Muslims close to Dīn as possible. He could not bear to see Muslims forgoing their duties to their Creator. He would go from town to town and country to country to advise Muslims to remember Allāh ﷻ and their duties towards Him. His nights were spent in crying and beseeching Allāh ﷻ for the guidance of the Ummah. One of the most outstanding qualities I had witnessed in Ḥāfīz ṣāḥib ﷺ was that he would always talk about Dīn; he would seldom talk about anything else.

### Concern for the Ummah

Ḥāfīz ṣāḥib ﷺ had a universal outlook to Dīn; his days and nights were spent in worrying for the whole Ummah. This is a quality found in all our pious predecessors and akābir whether they served the Dīn through Da‘wah and Tablīgh, Tazkiyah, Madāris or any other method. This quality is one of the signs of being blessed with the true inheritance of the concern of Nabī ﷺ; a concern which overpowers the consideration for one’s own welfare, comfort, peace and ease. Such was the state of our beloved Nabī ﷺ, that in the Glorious Qur’ān, out of sheer mercy Allāh ﷻ says:

*Perhaps you are going to let yourself collapse in grief because they do not believe. (3:26)*

I recall the occasion of Ḥāfīz ṣāḥib ﷺ’s son, Mawlānā ‘Abdullāh, passing away. Despite exercising complete patience, the demise of his beloved young son had left Ḥāfīz ṣāḥib ﷺ under a huge amount of emotional grief and pain. It is not easy for an old father to witness the demise of a young son, especially a pious son who was an ‘ālim. My late mentor, Ḥājī Muḥammad Fārūq ṣāḥib ﷺ said to me once, “You have no idea how difficult it is for an old father to lift the janāzah (funeral bier) of his young son.”

Upon hearing the news of the demise, I travelled to Dewsbury and reached after Zuhr. I sat with Ḥāfīz ṣāḥib ﷺ on his bed consoling him and comforting him, until the time for Janāzah Ṣalāh. His devoted khādim, brother Ansari was also repeatedly requesting me to provide support to Ḥāfīz ṣāḥib ﷺ. Time to time, Ḥāfīz ṣāḥib ﷺ would become overwhelmed and sob at the loss. He was in

so much grief that when requested to lead the Janāzah Ṣalāh he declined. Despite being in such a state of grief and having his heart and mind preoccupied in the loss of his beloved son, when Ḥāfīz ṣāḥib began the du‘ā after the burial, his very first appeal to Allāh affected me greatly and left me in amazement. He said, “O Allāh, all the people of this Ummah that have reached You in the state of Īmān, forgive them all.” He first asked Allāh to forgive the Ummah and only after that did he start making du‘ā for his son! This episode had a profound effect upon me and left me with no doubt that this individual has a sincere and deep concern for the whole Ummah.

### Some Personal Qualities

#### • Actions according to words

Once, Ḥāfīz ṣāḥib was at brother Ansari’s house in London and was to embark on a journey to Pakistan and Bangladesh. He was extremely unwell. Ḥāfīz ṣāḥib tried to contact me by phone. When I returned the call he was resting and brother Ansari informed me that Ḥāfīz ṣāḥib is quite unwell, to the extent that he was unable to even go to London Markaz. I said that Ḥāfīz ṣāḥib should not travel in this condition upon which brother Ansari informed me that this was also the opinion of all the associates and that I should speak to Hafiz ṣāḥib. Later, I got the opportunity to speak to Ḥāfīz ṣāḥib and insisted that he postpone his journey, to which Ḥāfīz ṣāḥib remained quiet. After my plea he replied, “Ḥaḍrat, I am indeed very unwell. This was why I desired to speak to you in fear that this may be the last time we speak. However, the journey shall not be postponed. This is because, until today I have always said to others, ‘No matter what your circumstances, you must strive for Dīn.’ If I do not travel due to my ill health, then what worth are my words to the people? I say to people that leave your homes at times of both ease and difficulty. If I do not travel, then my actions will be contrary to my words.”

#### • Relations with all and hospitable

Ḥāfīz ṣāḥib made a great effort to remain connected to people of all walks of life. The ‘Ulamā; Mashāyikh; people acquainted with the Tablīgh effort; those in professional occupations; the young; the wealthy; the influential; the committees of Masājid; and the working class, Ḥāfīz ṣāḥib was dear to and respected by all. He would personally visit people and keep in contact by phone. If anyone he knew became ill, he would visit them as soon as his circumstances allowed. He had a very good memory and would remember the slightest of details. Another distinguished quality of Ḥāfīz ṣāḥib was that he was very hospitable. Those who visited him at the Dewsbury Markaz would be served refreshments and no one would leave empty handed.

#### • Humbleness and humility

During his final illness, a few days prior to departing for Ḥajj, Ḥāfīz ṣāḥib was advised by Doctors not to go, due to an increase in his ill health. This caused him much distress and grief. He had told his sons Ḥāfīz Rashīd ṣāḥib, Mawlānā Sa‘īd ṣāḥib and his associate and my friend, Brother Shokat Malji, to leave without him. He expressed much grief to me and started crying and sobbing upon not being able to visit the Ḥaramayn Sharīfayn. Out of humility, he felt a misdeed of his had become a hurdle in his desire to perform Hajj. I consoled Ḥāfīz ṣāḥib and comforted him by saying that, “Inshā‘allāh, you will receive the rewards of all the actions

you intended to carry out during the journey; however, the greatest blessing and bounty is the grief you are experiencing, for only Allāh ﷻ knows what reward and closeness you are gaining through this inner condition of the heart. Furthermore, your life has been an embodiment of good deeds, and whatever Allāh ﷻ had decreed for you will only be goodness.” Hāfīz ṣāḥib ﷻ replied, “I hope I have done something good in my life which I am able to show to Allāh ﷻ, and pray He accepts it.” I responded saying, “This is the greatest good deed; the thought and conviction that I have nothing to present to Allāh ﷻ. Only Allāh ﷻ knows what He shall grant you when you meet Him in this condition, this is a very high condition of a believer.” My humble words gave him some comfort.

### **Hāfīz ṣāḥib ﷻ and His love for all Works of Dīn**

The spreading and propagating of Dīn is carried out through: the tongue i.e. speech; the pen; and one’s actions. As the famous saying goes; “Actions speak louder than words”, and without doubt the most effective method of calling towards Allāh ﷻ is through one’s own actions. In our present era, especially amongst the Muslims connected to the Indian subcontinent, we find three well known methods through which the effort of Dīn takes place. They are: the madāris, where learning and teaching takes place; tablīgh jamā‘ah; and tazkiyah, under the guidance of the Mashāyikh. All three areas are in reality a mercy for the Ummah and they all complement one another. They are three important parts of the same body and are inseparable. The third point in the six points of tablīgh refers to madāris and tazkiyah. ‘Ilm denotes benefitting from the ‘Ulamā and Madāris and dhikr denotes purification of the soul under the guidance of the Mashāyikh, by learning from them and gradually progressing in dhikr until the heart becomes dhākir i.e. aware of Allāh ﷻ all the time. Hāfīz ṣāḥib ﷻ had love for all three. Not only did he have love for them, he himself practically took part in all three. His profound love and connection with the tablīgh jamā‘ah is known to one and all.

### **Love for ‘Ulamā**

Hāfīz ṣāḥib ﷻ had immense respect and love for the ‘Ulamā. Whenever he would travel to a city, he would make it a point to meet the reputable ‘Ulamā of that locality. He sincerely wished for the ‘Ulamā to participate in the tablīgh work but understanding the responsibilities of the ‘Ulamā and Mashāyikh, he would humbly meet them to request du‘ā for himself and the work. He understood the value of ‘Ulamā and their importance. Once, when he arrived at the Islāmic Da‘wah Academy whilst being unwell I said, “Why did you take the trouble of coming? If you had sent a message I myself would have come to meet you.” He replied, “We have been taught to visit the ‘Ulamā and benefit from their company.”

### **Love for Madāris and their importance**

As for Madāris, Hāfīz ṣāḥib ﷻ initiated many Madāris and Makātib. As a result of his efforts Dārul ‘Ulūms that came into existence to my knowledge include:

1. Dārul ‘Ulūm Ta‘līm-ul-Islām, Dewsbury, UK
2. Dārul ‘Ulūm Da‘wat-ul-Īmān, Manekpore Takoli, India

3. Dārul ‘Ulūm Da‘wat-ul-Īmān, Bradford, UK

4. Dārul ‘Ulūm Panama

Wherever he travelled, he made sure that he visited the Madāris and showed extreme love and affection towards the students of Madāris and loved to be amongst them. The students of the Islāmīc Da‘wah Academy (IDA) would return from spending time in tablīgh with fond memories of Ḥāfīz ṣāḥib’s affection and would narrate to me with great happiness, his affectionate behaviour towards them. Daily, he would give them a special audience after the ‘Ishā Ṣalāh.

### Ḥāfīz ṣāḥib ﷺ and Tazkiyah

As far as tazkiyah is concerned, he was the murīd of Shaykh-ul-Ḥadīth, Ḥaḍrat Mawlānā Zakariyyā ṣāḥib ﷺ and Ḥaḍratjī ﷺ consecutively and was given ijāzah by Mawlānā Talhah ṣāḥib, the son of Shaykh-ul-Ḥadīth, Ḥaḍrat Mawlānā Zakariyyā ṣāḥib ﷺ. He was very particular with regards to his tazkiyah and would complete his ma‘mūlāt (prescribed practices) with much devotion and punctuality until his final days.

Once I went to meet him in Leicester at the residence of the Ghodawala family. He was sitting on a chair facing the Qiblah and said to me, “I have just completed my practice of audible dhikr that the Mashāyikh had prescribed for me. We in tablīgh also carry out these adhkār (plural of dhikr) but individually.”

During Ḥāfīz ṣāḥib’s final visit to Leicester he was unwell and residing at Doctor Saghir’s residence. I received a text message on the 4th of September 2015 stating that Ḥāfīz ṣāḥib ﷺ is very unwell and that he is constantly remembering me. I was unwell too and as it was a Friday, I had my weekly tazkiyah programme at the IDA after Maghrib. When I made contact, I was informed that Ḥāfīz ṣāḥib ﷺ would be awake at 7 p.m. for ‘Aṣr Ṣalāh, hence I decided to pay a visit then. Doctor Saghir came out to welcome me and apologised for inconveniencing me but said that he felt obliged to contact me because Ḥāfīz ṣāḥib ﷺ had been remembering me excessively. This was in reality far from inconvenience, rather a blessing.

I met Ḥāfīz ṣāḥib ﷺ and sat on a chair in front of him. He was experiencing much pain in his legs and ulcers in his mouth were also causing much discomfort. Despite this, he was still his normal self, talking about Dīn, inquiring about various jamā‘āts etc. During the conversation he mentioned, “I have never told anyone before, but today in front of Ḥaḍrat I shall inform you all of my daily practices.” He mentioned that he recited daily ten chapters of the Glorious Qur’ān, sometimes fifteen, a short Durūd one thousand times, Durūd Ibrāhīmī two hundred times, the third kalimah two hundred times, Istighfār two hundred times; furthermore, he practically demonstrated the audible dhikr prescribed to him by the Mashāyikh, which he would also carry out daily. He was complaining that due to his illness he had not been able to perform the Tahajjud Ṣalāh for the past ten days. I advised him not to worry as he was full of good deeds and that he shall receive the same reward as he was unwell. To this he raised his hands and head towards the sky and called out to Allāh ﷻ with the following words, “*Tū hī tū, tū hī tū, tū hī tū, terey siwā koi nahī(n)*”, meaning “You are the only (true Lord), You are the only (true Lord), You are the only (true Lord), there is none besides You.”

The practice of Hāfīz ṣāḥib when conducting a nikāḥ was to ask the bridegroom to make an intention to spend time in tablīgh Jamā‘ah for forty days. Once in Leicester during a nikāḥ, at which many of Leicester’s tablīghī associates were also present, Hāfīz ṣāḥib began his da‘wah. Encouraging the bridegroom he said, “Spend forty days in tablīgh”, and then pointing towards me said, “and the last ten days of Ramaḍān with Ḥaḍrat in i‘tikāf.” The bridegroom remained silent. Hāfīz ṣāḥib came down to thirty days in tablīgh and ten days in i‘tikāf. Still the bridegroom remained silent. Hāfīz ṣāḥib continued by decreasing ten days from the forty days until finally he said, “Now there is no more concession, ten days in tablīgh and ten days with Hadrat, or else I shall not conduct the nikāḥ,” upon which the bridegroom agreed. This incident also shows the importance of tazkiyah and associating to a shaykh for rectification in the eyes of Hāfīz ṣāḥib.

Once Hāfīz ṣāḥib sent a text message to me that an ijtimā‘ is due to take place in Luton the coming weekend and that he wished for me to participate and deliver a talk on Saturday evening. I excused myself due to other responsibilities, especially the teaching of Bukhārī sharīf, which I was teaching 7 days a week, as it was in its final stages so. Hāfīz ṣāḥib himself phoned on Friday, the first day of the ijtimā‘ and said, “Our tablīghī movement teaches people to visit the ‘Ulamā and Mashāyikh and stay in their company so that they may benefit from them. However, the Ummah has sadly lost the desire to visit them. The people who shall gather in Luton are of course not going to come to Leicester, and if you make a little effort and attend then all of these people shall be blessed with your company.”

### Hāfīz ṣāḥib and the Academy

Whenever Hāfīz ṣāḥib visited Leicester he always visited the IDA. Once after undergoing a treatment in hospital, Hāfīz ṣāḥib stayed in Leicester for a week at the house of one of his associates. He performed all his ṣalāh at the house and came out only for the Jumu‘ah Ṣalāh, which he offered at the IDA. On that occasion he spoke for around ten to fifteen minutes to the gathering. His son Hāfīz Rashid said, “My father has spoken this long for the first time after a week.”

Once in Ramaḍān, Hāfīz ṣāḥib came directly to Leicester when returning from a journey abroad. As per his usual practice, he sent a message that he wishes to meet me. It was always Hāfīz ṣāḥib’s habit to personally come to meet me which I always regarded as a great blessing, as the students, staff and the Madrasah would also acquire barakah from his presence. However, this time I decided to go to the Markaz myself as he had returned from a long journey, upon which Hāfīz ṣāḥib said, “I was going to come to the IDA myself.” I replied, “You must be tired, therefore I thought you should not take the trouble.” Despite this, Hāfīz ṣāḥib came for Fajr Ṣalāh. I asked brother Shamsi if Hāfīz ṣāḥib would speak for a little while. He said, “I presume not because the programme is to leave for Blackburn as quickly as possible, but if you ask he may do so.” I asked some of my associates to request him upon which Hāfīz ṣāḥib declined. Hāfīz ṣāḥib was in his wheelchair and after ṣalāh I said to brother Shamsi, “Hāfīz ṣāḥib will not speak, but at least turn Hāfīz ṣāḥib around and let the public see the face of a pious person.” As soon as he was turned around, he began to speak and imparted important advices. This was the last time Hāfīz ṣāḥib spoke at the IDA, and it was an amazing speech wherein Hāfīz ṣāḥib

mentioned some of his encounters with the Mashāyikh.

### My Personal Encounters with Hāfiz sāhib ﷺ

Hāfiz sāhib ﷺ was very affectionate towards me and his love and respect for me was evident. He would remember me with fondness in my absence too. Many occasions come to mind, from which I share a few below:

1) I became acquainted with Hāfiz sāhib ﷺ in the 1970's when I was around ten or eleven years old. Hāfiz sāhib ﷺ would come to Leicester for da'wah work and spend time in Masjid An Noor, where my late father, Hāfiz Ibrāhīm Dhorat ﷺ, was an Imām. I would spend time in the company of Hāfiz sāhib ﷺ with my father. In those days, when most of the community had only recently settled in the UK and so were financially weak, chocolates and sweets were indeed a novelty. When Hāfiz sāhib ﷺ would visit, he would treat people with Indian sweets. I had also eaten many of those sweets from the hands of Hāfiz sāhib ﷺ. Upon learning of his arrival, as a child I would have the cheeky thought that today I will be blessed with some sweets!

2) During a visit to Leicester, Hāfiz sāhib ﷺ was staying at the Ghodawala family residence where I went to meet him the night before he was due to leave. The next morning, I went to sleep after Fajr and upon awakening saw a text from Hāfiz sāhib ﷺ inviting me for breakfast. I texted back to apologise for not replying and accepting the invitation. Hāfiz sāhib ﷺ had someone text back to say, "Well lunch is ready, come and join me." I replied, "It is time for me to impart my lesson of Bukhārī Sharīf so it will not be possible." To this I received a reply saying, "I am to leave Leicester after praying 'Aṣr Ṣalāh at its beginning time, can we meet before that?" Again, I had to send my apologies saying, "I shall be teaching so please excuse me." Hāfiz sāhib ﷺ then responded with, "I shall pray 'Aṣr at the Academy, meet you, then leave." Upon this I phoned Hāfiz sāhib's host and mentioned that if Hāfiz sāhib ﷺ was to pray 'Aṣr Ṣalāh at the IDA, he will not be able to reach Dewsbury for Maghrib and so will be inconvenienced by having to stop at a service station for Ṣalāh. Therefore, it is better to pray at the beginning time and leave as per his schedule. I put the phone down and another text came saying, "I shall pray 'Aṣr at its beginning time and if you can keep your phone close to you whilst teaching, I shall come outside the Academy and text you. Please come down for a few moments and meet me before I leave." I replied in the affirmative. When the car came, I went down to meet him and then he left.

3) In November 2014 I underwent an operation. At the time of my operation Hāfiz sāhib ﷺ was in Panama, which is five hours behind the U.K in time difference. Despite that, Hāfiz sāhib ﷺ remembered the time of my operation and estimated that I would be out of the theatre at approximately 12.00 p.m. to 1.00 p.m. Hāfiz sāhib ﷺ phoned when I was in the recovery room, when it must have been around 7.00 a.m. in Panama. My associate, Mawlānā Ahmad sāhib told him that the operation had been successful and that I was still unconscious and in the recovery room. A few hours later he phoned again, I was weak but I thought that I should speak to Hāfiz sāhib ﷺ or else he will worry and phone again. After the short conversation, he said that upon his return, the programme was to go to Birmingham Markaz from Heathrow, but now he has changed his travel plans and will come straight to Leicester to visit me. When he came to visit, he

informed me, “I was originally going to Birmingham but I have called the responsible brothers of Birmingham and other associates to Leicester.” Accordingly, they all came to Leicester Markaz and also visited me.

4) A year before his demise, Hāfīz ṣāḥib ﷺ sent me a letter in which he stated his desire that I speak at the ijtimā‘ in Leicester Markaz and that I was at liberty to speak after whichever ṣalāh I preferred. I had already committed to attend a programme in Preston on that date, as I was unaware of the ijtimā‘. Afterwards, one of the brothers of the Leicester Shūrā told me that Hāfīz ṣāḥib ﷺ reprimanded them for not keeping me informed and instructed them to inform me as soon as the date for the ijtimā‘ is fixed in future, so that I am able to participate.

5) Seldom did it occur that Hāfīz ṣāḥib ﷺ would come to Leicester and not visit me, either at the Maṣjid or at my home. Whenever he visited me I would say, “Why do you inconvenience yourself? Inform me and I shall come to meet you at the Markaz.” At this he would reply, “We have been taught to go and visit the ‘Ulamā and Mashāyikh.”

6) Whenever I would request Hāfīz ṣāḥib ﷺ for du‘ā, he would say, “There is no need for you to request, I make du‘ā for you every day, including after tahajjud.”

7) Whenever I would meet Hāfīz ṣāḥib ﷺ, he would show immense affection and love which was evident to all present. He would frequently mention, “Your father, Hāfīz ṣāḥib had much affection for me and the work of Tablīgh.” Hāfīz ṣāḥib ﷺ would also show much love to the students of the IDA. He would often say to me, “Your students had come in Tablīgh.”

8) Once whilst I was in I‘tikāf in the month of Ramaḍān, Hāfīz ṣāḥib ﷺ sent me a mishlah (an Arabian robe) as a gift with an associate of his. The associate informed me that Hāfīz ṣāḥib ﷺ has said, “You should not inconvenience the Mashāyikh; ask Saleem to try it on and measure it properly, if it is long then have it cut and then present it to him. Tell him it is my desire that he wears this robe on the day of ‘Īd.” I stood up and had it measured. The associate further informed me that Hāfīz ṣāḥib ﷺ, whilst giving him the gift, said, “Do you know why I am sending this gift with you?” After replying in the negative, Hāfīz ṣāḥib ﷺ said, “I am sending this with you so that you learn how to behave with the Mashāyikh and that you also do their ikrām (honour).”

9) Hāfīz ṣāḥib ﷺ had initiated a Dārul-‘Ulūm in Panama. When I visited Panama and was invited to come to the Dārul-‘Ulūm, I said that I shall definitely come and that it was part of my schedule to go there even without an invitation. One of the brothers responsible for the Dārul-‘Ulūm, brother Aslam, who is also a friend of mine, said that Hāfīz ṣāḥib ﷺ had phoned and emphasised to them to take me there. The Madrasah building is large and had been recently completed. There was a room on one side of the Madrasah at a distance from the main entrance which was allocated for Hāfīz ṣāḥib ﷺ to stay in when visiting. After imparting advices to the students and viewing the main area of the building, I said, “We shall take leave now,” but Aslam bhai said, “You have to go to the room of Hāfīz ṣāḥib ﷺ as Hāfīz ṣāḥib ﷺ had phoned and instructed us that we must take you to his room.” On my last trip when I visited the Dār-‘Ulūm again, Hāfīz ṣāḥib ﷺ had sent a message to have me taken to his room and that I must rest for a little while on the bed that Hāfīz ṣāḥib ﷺ rests upon. Unfortunately, I did not have time to rest, however with the intention

of gaining barakah I lied down for a little while and spoke to the teachers whilst sat on the bed.

10) A week or two after the demise of his son Mawlānā Abdullah ﷺ, Ḥāfīz ṣāḥib ﷺ called and whilst crying said, “My son Mawlānā ‘Abdullāh ﷺ has passed away recently and my heart is still in much grief. When I see you, I feel much comfort and solace.” Hearing this I immediately said to him, “I will visit you Inshā’allāh,” and I visited him the following day.

11) Seldom did we meet and he did not honour me with a gift. He would send gifts through other people too.

### Some Advices

On one occasion whilst in Dewsbury I visited Ḥāfīz ṣāḥib ﷺ at the markaz with some associates. The face of Ḥāfīz ṣāḥib ﷺ lit up upon seeing me and he immediately escorted us to his room with others following. He called various Jamā‘ats which were leaving to different places to come and meet me. He also benefited the gathering by mentioning various points and also the importance of going to the Mashāyikh. A few of the points he mentioned are given below:

- “Every action we carry out is very precious. Good actions will bring good results and bad actions will bring bad results. If ones imān is corrupt, he will surely find corruption in his actions.”
- “Teaching and learning (‘ilm), calling to Allāh (da‘wah) and purification of the heart (tazkiyah) are the core actions.”
- He advised a Jamā‘ah leaving for Capetown, “Be very punctual with your individual ma‘mulāt. Also be very punctual with du‘ā.”
- “Sit in the company of the Mashāyikh continuously. Just viewing them is ‘ibādah. Sometimes just a glance from them becomes the means of a person’s life changing.”
- “Every Shaykh has a different fragrance. Sit by them and take benefit from them.”
- “Perform your tasbīḥāt with punctuality and concentration. Even a few tasbīḥāt can make one reach Allāh.”
- Ḥāfīz ṣāḥib ﷺ mentioned that he had recently wrote in a letter to the teachers of his Madrasah the following: “Exert much effort upon the students. They should be of such academic level that they are able to teach in any Islamic field. Also make the students pious who call towards Allāh.”
- “Ibrāhīm ﷺ sacrificed everything in his life; the return was that Allāh ﷻ made him an imām and His Khalīl.”
- “Once I went to meet Ḥaḍrat Mawlānā Waṣiyyullāh ṣāḥib ﷺ in Mumbai. Someone had informed him that Ḥāfīz Patel of England has come to meet you. He stood up from his bed and hugged me strongly. I can feel the coolness of his hug until today.”
- “Just shaking the hands of the Mashāyikh becomes the means for a person’s life changing. Take ‘Fayḍ’ (spiritual blessings) from them and spread it throughout the world. You will gain zeal

and desire for Dīn from them.”

- “I have been blessed to see and sit in the company of many Mashāyikh. I have seen and sat in the Majālis of Ḥaḍrat ‘Allāmah Shabbir Aḥmad ‘Uthmānī ﷺ, Ḥaḍrat Shāh ‘Aṭā’ullāh Bukhārī ﷺ, Ḥaḍrat Mawlānā Badr-e-‘Ālam Mīrthī ﷺ and Ḥaḍrat Muftī Kifāyatullāh ﷺ.”
- “If you are unable to take part in da‘wah activities, then at least hold fast to the daily five time ṣalāh with punctuality.”
- “Make much effort on the students of Madrasah and do their tarbiyah. Be nice to them and show them favour. Create the love for Dīn within their hearts. The teachers should also realise the favour of the students upon them as the Madrasah thrives and exists because of them; if there were no students, the Madrasah would not exist. Train them to become practicing Muslims whose actions and lives affect the common people.”

## Demise

Hāfīz ṣāhib ﷺ was blessed with a departure from this temporary abode on Friday, 10th Jumādā Al-Ūlā 1437, corresponding with Thursday 18th February, at 7 p.m. in the very room he had spent many years calling people towards Allāh ﷻ at the Dewsbury Markaz. A few hours prior to his death he was engaged in the Dhikr of Allāh ﷻ and was at total peace during his final moments making no complaints. He passed away at the age of 90 having spent more than half a century serving the Dīn of Allāh ﷻ. May Allāh ﷻ elevate his status in Jannah Al-Firdaws, forgive his shortcomings and grant us all the ability to follow in his footsteps; for truly he was a leader who led by example. Āmīn.

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